3. Annihilate, INDRA, the strength of those who, whether kinsmen or unrelated, present themselves before us, exerting themselves as adversaries: enfeeble their prowess, put them to flight.

4. The hero, (favoured by thee), assuredly slays the (hostile) hero by his bodily prowess, when, both excelling in personal strength, they strive together in conflict, or when, clamorous, they dispute for (the sake of) sons, of grandsons, of cattle, of water, of land.

5. But thee (no one) resists, neither the hero, nor the fleet runner, nor the resolute, nor the combatant confiding (in his valour); neither of these, INDRA, is a match for thee: thou art superior to all these persons.

Vargaxx. 6. Of both these (disputants), that one acquires wealth whose priests invoke (!NDRA) at the sacrifice, whether they contend emulous for (tW overthrow of) a powerful enemy, or for a dwelling peopled with dependants.

5. Therefore, INDRA, when thy people tremble (with fear), protect them; .be to them a defender: may those who are our chief leaders be enjoyers (of thy favour), as well as those (thy) worshippers who have placed us foremost (to perform the sacrifice).

6. All (power) has been successively conceded verily to thee, INDRA, who art mighty, for the destruc^ tion of the foe; suitable vigour, suitable strength in battle (has been given) to thee, adorable INDRA, by the gods.

7. So (glorified by us), INDRA, animate us (to

Sdyana explains *viskuchih sarvatra vartamdndh,* as if the anti-
Hindu population occupied most parts of the

country.